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Weekly Review of Occurrences and Opinions.

—The present year is the Centenary of Methodism in America. Nothing is more remarkable than the progress made by this branch of the Church; and nothing can more strikingly demonstrate the sufficiency of the voluntary system for all the real needs of the Church, than the great facts regarding the growth of the body in America. They have built for themselves 10,000 churches valued at six millions sterling. The greater part of these was built by the generation now living. They have given for colleges and schools over £600,000. They have 15,000 ministers, local and itinerant. They have a book-concern with a capital of £165,000. There are 928,320 communicants in the churches. There are 13,400 Sunday schools with 150,000 teachers and 918,000 pupils, and 2,500,000 library books. They contribute to Missions £120,000 annually. The late President of the United States used the following language regarding the Methodists;—

"Nobly sustained as the Government has been by all the churches, I would utter nothing which might in the least appear invidious against any; yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers the most importan of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church,"

—The principal topic of solicitude at home is the 'terrible Rinderpest.' One question regarding it is whether Government have been sufficiently awake to the formidable character of this calamity. Members of Parliament affirm that they have not; ministers strenuously defend themselves from the accusation. One fact, however, stands painfully prominent. The Archbishop of Canterbury applied to the Home Secretary to set apart a day for a national fast and humiliation on account of this plague: the reply of Sir George Grey was that national fasts were only observed in the case of calamities affecting the whole nation, whereas the cattle plague was only at present partial. Well, it must be partial before it can be general; and national prayer is needed that the plague may not become national and desolate the country. Every day it is spreading more widely and becoming more alarming. It is conspicuously and fitly noticed in Her Majesty's speech. Let it go on, and there are no interests in England that will not suffer from it. The Scriptures which England professes to reverence make honorable mention of Jehoshaphat, who, in a time of public danger, instituted a fast, and offered a prayer in the temple, in which he said: 'If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house and in thy presence, and cry unto thee in our affliction, thou wilt hear and help. And the book of Revelation abundantly shows that God is still the righteous God, who judgeth in the earth, and by his judgment calls nations to repentance, prayer and faith. It is not at all an encouraging feature of the times that there is a tendency among our statesmen to ignore these everlasting truths. The science they talk about is an admirable thing; but when it is used as a weapon to fight religion with, rather than as an ally of religion, it is simply a snare and a delusion.

—The Annual Meeting of the Church Missionary Society in Bombay, was held last Wednesday evening. The attendance was fair for Bombay, which lags a good deal behind Madras in the interest it manifests for missionary and religious meetings. We are sure that all who were at the Money School last Wednesday, felt that they had passed a satisfactory and profitable evening. The Bishop of Bombay was in the chair; the Secretary read the Report which we hope to notice, when it reaches us in a printed form; animated, interesting and suggestive addresses mere made by the Chairman, the Rev. Messrs. Walford, Keer and Appaji Bapooji, and by Mr. Chapman, of the Bengal Civil Service. The Society was accused the other day of having unwarrantably dismissed the Rev. M. Davidson, because of his agricultural operations; the simple statement of facts, in the Report, suffices to disprove this charge. It was only after the experiment had continued for three years that the Society acquiesced in M. Davidson's own reiterated proposition to resign and carry on his works independently of the C. M. Society.

Dr. Pusey is going steadily forward in the path he has marked out for himself. In a letter dated January 20th, addressed by him to Dr. Wordsworth, he uses this language—

"What, I trust, God the Holy Ghost is calling us to, is to seek a healthful reunion and intercommunion with other Catholics in East and West. Whatever office we may, in God's good purpose, have towards the Protestants, will be after, not before, our reunion with the rest of Catholic Christendom.

Nothing could better show the extraordinary success of recent Romeward movements in the Church of England, than the fact that such language should be publicly used even by Dr. Pusey. The catholics of the West and East are the catholics of Rome and Greece; and the catholics of the Church of England humbly repenting of the great sin of separating themselves from the Church of Rome, are to do their utmost to bring about a reunion with Rome, and also a reunion with the Greek Church; and when this first and all-important object has been accomplished then these three Catholic Churches or one Catholic Church as it shall then be, many decide what attitude to assume towards Protestants. The words Catholic and Protestant are here used in the militant sense, as opposed to each other.

It would be a very simple matter for Dr. Pusey and those who are like-minded with him, to join either the Romish or the Greek Church. But this will not content him. He has the audacity to propose that the Church of England as a body should be joined on again to the Church of Rome.

Dr. Pusey finds little difficulty in disposing of the doctrine of the Immaculate Conception of the Virgin, taming it down so that it looks like a very innocent affair. He further says:

"Let there be once an earnest desire for a healthful union on the part of England, and I have good ground to believe that terms which we could conscientiously offer, and that without any derogation to any law of the State, would be accepted."

It is only 15 years since Protestant England was thrown into a most violent state of excitement by the papal appointment of Archbishops in Great Britain. Now a distinct proposition by one of the leading divines of the Church of England to *re*-unite that Church with the Church of Rome, awakens the smallest possible degree of alarm in the public mind. Is Rome dead?

Extracts from an interleaved Bible.—Mat. vii. 1 'Judge not.' If God's gifts lead us to despise others, he will withdraw them, or withhold the blessing that belongs to them. Obey this precept in your thoughts of others that ye may obey it in your words. Think no evil. Think of your own evil.

Hypocrisy (5) shrinks from self-examination. Self-ignorance has to do with hypocrisy.

'Thy brother.' This the root of the matter.

'First cast out.' Personal holiness a condition of usefulness.

11. '*Your* Father.' Be filial and he will be paternal.

12. 'Whatsoever ye would that men.' Our imagination may help in discovering duty.

13. There is a broad way and a narrow way even among Christians. Few find the narrow way because few show it. Find it; do not even see it. Have another theory of salvation. For the representation is not that all men are from the beginning in the broad way. It is not the way of all the unconverted. It has a gate, and many, not finding the narrow

gate, are entering in thereat. The two ways, then, represent the ways by which men seek life; ways of religion. A worldly man is led to see that he must take some thought for his future welfare, must pursue some path heavenward. Now such a man is not shut up to the true, the narrow path; another offers itself to his view and invites him to enter, as so many others are doing. Come with us, men say to him; be a religious man; be a Christian; there is not half the difficulty about it that you suppose; we will make things pleasant to you; you will not forfeit your position in society, not a bit of it; there is nothing fanatical in our views, nothing ascetic in our practices. And he goes with them; he makes a profession of religion, he enters the broad road; and his worldliness, ambition, covetousness, vanity go with him, only they are baptised and put on something of a religious character. Wide is the gate and broad is the way, and many in our days are going in thereat. Religion is made easy and respectable and palatable. We want more of the preaching which warns men back from this broad way, and sets before them the strait gate in all its straitness, as that only which gives admission to the path of life.

16. 'By their fruits.' By the correspondence of their lives with the sermon on the Mount. You should be able to learn something of the beatitudes from their lives; of the true significance of the law (V. 17-48); of the way of life. By their fruits; what they give, what you gather and carry away.

20. 'Ye shall know them.' Ye, that have the true standard.

21. The kingdom of heaven must be in you that you may be in it.

'He that doeth the will of my Father' is explained by 'whosoever heareth these sayings of mine and doeth them.' (21 and 24.) The narrow path, the way of life, is the very way traced in the sermon on the Mount. The Son of Man who is to judge us in the last day shows us here very plainly what standard he will have regard to, in that day. We are here told the fruits, the evidences of being in Christ; but how a man comes to be in Christ is more expressly shown elsewhere.

22, 'Many will say, Lord, have we not prophesied in thy name?' These are the many of the broad way. They are professing Christians, and fancy that they have extraordinary evidences, not enjoyed by others, of their relation to Christ. In the very line of apostolical descent.

'Many wonderful works.' Doubtless, but not the works that I commanded. Blessed are the poor in spirit.

VIII. 10. 'So great faith.' This great faith was simply the confident expectation that Christ would grant his petition to its full extent. We say a great deal about submission; the Gospel about faith. This man did not say, Be it as thou wilt; he had faith in even a higher degree of love than that which was manifested in Christ's readiness to go, and by this faith he overcame. An inexperienced Christian of our days would have been disposed to reprove the centurion, warn him against presumption and admonish him thankfully to let Christ act in his own way.

11. 'Many shall come from the east.' It is sometimes right to draw from single instances large conclusions. The conversion and glorification of the Gentiles here connected with the faith that asked for Christ's word instead of his personal presence; in reference to the preaching of the Gospel by Christ's ministers, himself being personally unmanifested.

The centurion loved the servant. It is no reproach to faith that it labors in the interests of love.

12. 'The children of the kingdom cast unto outer darkness.' Like that of the Gentiles. They have the word, the Old Testament; but not the Spirit; and so are in outer darkness. The light of life not found among them. 'With Abraham, Isaac and Jacob.' We are come unto Mount Sion. The comparison is to a feast; an illuminated palace; outside, deep darkness, and bitter disappointment. We are come to Mount Sion, in a sense; and so they are come to the outer darkness, in a sense. Like other parables, this looks to the end.

ENGLISH VERSUS SANSCRIT. If we base our position in this country upon the principle that we are ruling for the benefit of the natives, and not merely for our particular interests, then one of the chief points on which we should centre our strongest energies, should be education. And that this is felt to be really the case, may be seen by the increased interest, with which all members of the English community now regard the education of the natives. Of course differences of opinion will often arise as to the particular system to be pursued: such as, to what subjects preference should be given more than others; and it is with reference to this, that very recently the dispute of English versus Sanscrit has been undergoing, if we may so express ourselves—public ventilation.

What are the advantages connected with the study of the English Language by the natives? First of all, it is the language of their rulers, and therefore the language of the Government. If we are in reality ruling India for the benefit of the natives, then it must be our duty to let them take such share in the administration, as they may be fitted for. But it is very clear that no native can be fitted to occupy any post, however subordinate, under Government, if he be unacquainted with the language of that Government.

Again, nothing so tends to break down the barriers of superstition, which exist in the native mind, as the full tide of Western civilization, the true exponent of which in this country must be the English language. If we are to be the channel for good to the native, we must have something by which he may meet us half-way, and this, no doubt, is our own language.

Let us now turn to the advantages connected with the study of the Sanscrit language. First of all, we must remember that it is *the* language of India, "par excellence"—the basis on which nearly all Indian languages have been formed, and the receptacle of all Hindu literature. These are considerations, which must not be forgotten in the present case, when we are discussing the study of Sanscrit by the natives of India. In addition to the above named considerations, Sanscrit as a language takes one of the highest, if not the highest, position in the world. Its richness of expression is unbounded, its grammar is most perfect, and with reference to other languages, it takes the first rank in the study of *philology*. Such is a short analysis of the advantages to be found on both sides. What is the result of the comparison? our reply is, let there be no contest, but let each retire in favour of the other, by which we mean this,—the two languages should not be considered as antagonistic to each other but each should have its due position in the education of the natives of this country. In the schools of the Presidency the vernacular should be carefully taught. Many persons would be astonished were they to know how very often cases may be found where a Native may know some Sanscrit and English, but with regard to Marathi, his acquaintance with that language may not go farther than the common intercourse of daily life. English should then be studied, accompanied also with the rudiments of Sanscrit, taught of course according to the Western, and not the Eastern system. If at this stage the student wishes to proceed to the University, he might have the choice of continuing the study of the Sanscrit language, or, if he prefer, of taking up Latin. Scholarships have been founded for Sanscrit Students; care should be taken that these scholarships are devoted exclusively to the object for which they were established; and Native students of Sanscrit should be encouraged in the hope of themselves becoming Professors in that language. At present it seems as if there was only one nation on the face of the earth who can teach Sanscrit. True, we Englishman can boast of Sir Wm. Jones; but of scholars of the present time, we may mention Benfey, Westergard, Max Muller, and that prince of Sanscrit scholars, Goldstricker, not omitting the past and present professors of Sanscrit in this presidency, and we are struck with the fact that they are all Germans.

There is no reason whatever why we should not have as professors of Sanscrit, Natives with a knowledge of English, and the English mode of teaching. Common sense points to the numerous benefits resulting from such a system. The Native will become more enlightened, and will feel that we have his real benefit at heart. Of course the standard for Latin in examinations need not be so high as the standard for Sanscrit; nor would it be fair were it so, since we are supposing that the student would have some previous acquaintance with Sanscrit before working for a University Examination; but where a Marathi Brahman would in all probability take up Sanscrit, a Parsee would take up Latin. In this way shall we show to the native that as it is not our wish to place the two races in opposition to each other, so with regard to the two languages we desire that there should be harmony. The Native who wishes to obtain a position in a Government office would present himself with a knowledge of English and the rudiments of Sanscrit, which is in very truth his mother tongue. The student for honours at the University might by studying Latin strike out into new paths, hitherto unknown to him, or he might dive more deeply into the recesses of Sanscrit lore. At any rate he would feel that it would not prejudice him in the eyes of his rulers if he gave his attention to a language the grandest in the world, and to a literature that can point back to centuries in the recesses of time. And we at least may hope that by a such a system we should be assisting in the work of leading a mighty race from superstition into civilization, from darkness into light. C. S.

A work by Dr. H. Oort, a Dutch Professor, entitled "The Israelites in Mecca" has been lately translated, annotated and amplified by Dr. Colenso. Dr. Oort intended his work

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to be a kind of improvement on a work be Dr. Dozy, Professor of Oriental Literature at Leyden; Dr. Dozy's work being entitled "The Israelites in Mecca, from the time of David till the Fifth Century of our Era." Dr. Dozy's work has made no little noise in the literary world, as perhaps it was entitled to do; seeing that he has found out a new thing under the sun; exhumed a great secret respecting a great nation, conjectured by nobody during nearly thirty centuries. Suppose some one should undertake to write the history of Ancient Rome on the hypothesis that there was no such thing as idolatry or polytheism known among them from the first of the kings to the last of the Cæsars; he would not undertake any thing more wild than the scheme of Dr. Dozy. It is the opinion of the *Athenæum* that the Leyden Professor has simply been quizzing the critical world; sounding the depths of their credulity; bringing out the proof that there is nothing so extravagant in hypothesis that they will not accept of it if it be only adverse to the Christian Scriptures. If this view is the correct one, Dr. Colenso has placed himself in rather an ignominious position by the deep and respectful interest he has manifested in the speculations of the Leyden Professor.

Thinking over the matter, the following conversation between Professor Dozy and his wife (we presume he has a wife) suggests itself to us as likely to have occurred. At all events we have no proof that it did not take place.

LEYDEN PROFESSOR. I mean to write a book in proof of this position: The Jews were simply idolaters like the rest of the world, from the days of the patriarchs, down through the Judges and the Kings till David, and perhaps till a later period.

WIFE. You mean that there were idolaters among them from time to time. Everybody knows that the Jews were the worshippers of Jehovah, and as a people bore testimony against all idolatry.

PRO. Old wives' fables! They were worshippers of Baal or more properly of Baalim. You must dismiss all the notions you have got from the Hebrew writings. These are merely mythical. At a late period of their history some of their religious men thought it a fine thing to make it appear that all their ancestors had worshipped Jehovah, the one God. But they were just idolaters, these old Jews, and of a degraded type too. You fancy that Abraham was a person: he was simply a stone out of which the foolish Jews imagined that they had sprung and which they accordingly worshipped. And Sarah was the hollow in which this stone rested.

WIFE. Put these things in a book and people will put you in a mad-house.

PRO. Nothing of the kind, they will read the book with wonder and delight.

WIFE. Who will?

PRO. The wise and prudent, the men of letters, the critical world.

WIFE. You do not mean to say, Meinherr, that you believe these things?

PRO. What has that to do with it? I will overwhelm my readers with proofs.

WIFE. Where will you get your proofs!

PRO. Where I get my theory.

WIFE. In your imagination?

PRO. The learned men will acknowledge their force. You shall see.

WIFE. Kindly let me hear some of these proofs.

PRO. You know that the people of Arabia were not always Mahomedans.

WIFE. Of course not, they were idolaters for many centuries before Mahomed.

PRO. Exactly. That system of idolatry which prevailed among them was the very system of the Jews. As I said, the religious men of the Jews, in later times, were ashamed of the ancestral idolatry, and wrote a fictitious history representing the nation as under allegiance to Jehovah and all that; but if any one wants to know what deities David and his forefathers worshipped, they must study the system of idolatry that prevailed in Mecca before the reformation by Mahomed.

WIFE. You might as well say that the Ancient Scandinavians were negroes.

PRO. That too were a creditable hypothesis and susceptible of much proof; but one thing at a time.

WIFE. How can you possibly show any connection between the idolaters of Mecca and the companions of King David?

PRO. Hear now. What is Mecca but, Macca, that is, Maka. What is Maka but slaughter? What could be the slaughter referred to, but that of the ancient inhabitants of the country? It was of course a foreign force that destroyed them, in other words a Jewish force. But no Jewish force would be likely to trouble them except a force that had been driven out of their own country, banished in fact. Now we are told that Saul was rejected by Samuel for having been recreant in his chastisement of the Amalekites. If he was rejected, his army doubtless was. And it was this army without a doubt that found their way to Mecca and there established the religion of their fatherland, the idolatry that Mahomed overthrew fifteen centuries later.

WIFE. Ha, ha! Meinherr; you amuse me with your proofs.

PRO. It is unbecoming to laugh. The wisest men of our day ask nothing better than such proof.

WIFE. But find us something in history to give a shadow of presumption to your hypothesis.

PRO. History? God forbid. We have got beyond all that. Nothing could discredit my discovery more than the evidence of history. Our modern criticism has dethroned history and sent her wandering among the ignorant vulgar. That a thing is historical, is enough of itself to expose it to the attacks of our enlightened rationalism.

WIFE. Can you tell us something more about these emigrants?

PRO. You know the Parsees carried the fire-worship of Ancient Persia to India, when Persia became Mahomedan. Do you not see the analogy between this and my theory?

WIFE. The Parsees have their sacred books to show that the ancient religion of Persia was the Zoroastrian; and besides, all history shows it.

PRO. Ah well, this argument must be carefully put. But see now how I pulverize every dissentient with proofs. You have heard of the black stone of the *Caaba*. The Septuagint in their translation of 2 Chron. xxvi. 7, speak of the Arabians dwelling *epi tes petras* upon the stone. Here we have of course the famous black stone of the temple of Mecca.

WIFE. But is there not a portion of Arabia called Petra or Petræa?

PRO. There you are again with your history and geography. Do not make yourself ridiculous, my good woman. Perpend. These emigrants are the tribe of Simeon, who left the eleven tribes and moved *en masse* to Mecca.

WIFE. This is the first time I ever heard of the disappearance of that tribe from Judæa. The proof of this?

PRO. Clear as the sun. Simeon is not mentioned in the Benediction of Moses (Deuteronomy xxxiii.) Deuteronomy you know was written not by Moses, but by somebody who lived long after David. It is evident then that the tribe of Simeon had disappeared.

WIFE. Simeon is mentioned in other parts of Deuteronomy, to say nothing of latter books, even the last chapter of Ezekiel.

PRO. Leave criticism to dispose of that.

WIFE. It is singular that the entire tribe of Simeon should have managed to constitute itself Saul's army.

PRO. Singular to those who know not the higher criticism.

WIFE. But you have not told me how Abraham is proved to have been only a stone. Ah! I see. Our Lord speaks of raising up children to Abraham from the stones.

PRO. Good! That is striking. But do you not remember what Isaiah says? "Hearken to me, ye that follow after righteousness, ye that seek Jehovah. Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you." This settles it.

WIFE. In the same way you can prove that the grandson of this stone, Jacob, was simply a worm, not a man. But one thing strikes me as singular. You accept of the testimony of these Hebrew books when it suits you, and reject it when it does not. Why believe there ever was such a tribe as Simeon? But you do not hear me, and are buried again in your books. I should like to know, however if you have been speaking sarcastically and ironically, or sincerely.

Thus far the Professor and his wife. We participate in the wife's doubts as to Dr. Dozy's design. Had he been intending to expose to ridicule the pretensions of the school of Higher Criticism, he could not have invented any theory or any arguments more fitted to accomplish that end. But when we compare his speculations with those that have been put forth by the critical school, we do not find that they are more absurd or extravagant. We give him the benefit of the doubt, and conclude that he is wiser than he appears to be.

BOMBAY IN THE OLDEN TIME. (*Continued.*) —About the time of Dr. Fryer's visits to Bombay, an important arrangement was made by Mr. Angier and the inhabitants of Bombay, designed in conformity with instructions received from England to settle disputes about the rights of the crown and private property. On the 16th of November 1672, according to a manuscript copy of the deed entered into on the occasion, now before me, the inhabitants, by their representatives (who it is remarkable were with a single exception all Portuguese) were summoned together; and with the Governor and his Council they came to an agreement, according to which they were allowed to escape scrutiny as to the tenures of their property, on condition that they paid to the Company a yearly contribution of twenty thousand Xerafins, (thirteen of these were reckoned as equivalent to 22½ shillings,) as a composition, including the quit-rent which they had been accustomed to pay. In connection with this

arrangement certain other concessions were made to the landholders, as that they might manure their trees and ground with the babaxim and kuta (khata) (except on the grounds allotted for the fort intended to be built,) as they ever did without paying any new pension.

The measure was of a sufficiently conciliatory and disinterested character; and so was another of Mr. Angier, propounded when he returned to Surat in September 1675, when he asked the mixed inhabitants of Bombay, Hindus, Mahammadans, Parsis, etc. to form themselves into something like English corporations, and to elect five persons as their representatives to hear and prepare their different claims for the consideration of the Governor in Council.

Mr. Angier died on the 30th June, 1677 when the Government devolved *pro tempore* on Mr. Henry Oxenden, who had distinguished himself on a political mission to the Maráthás, and who proved himself to be an able administrator, like his predecessor.

In 1678, distressing orders for the practice of economy arrived from home. Yet the town at this time was advancing in prosperity.

Sir John Child (the President at Surat) was appointed Captain General of all the East India Company's forces by sea and land in 1682. Bombay was then made the Supreme seat of Government, and Surat reduced to a simple agency. Bombay was ascertained to be the "key of India;" and Sir John Child was requested to make it as strong "as art and money could make it."

At the close of 1683, a mutiny broke out in the Company's military band in consequence of the troops being deprived of some of the wonted allowances which they considered their due. They displaced Mr. Ward who had succeeded Mr. Henry Oxenden as Deputy Governor of Bombay, elected a Captain Keigwin in his stead, who assumed and administered the Government in the name of the King, till on promise of pardon, he yeilded to the naval officer, Sir Thomas Grantham, sent to bring him to his allegiance, and abandoned his perilous presumption, about twelve months afterwards.

The King by letters patent dated the 9th August 1683, authorized the Company to exercise Admiralty jurisdiction in the countries within their limits. A Dr. St. John was appointed Admiralty Judge in 1684, and Bombay was made his head-quarters, where he enjoyed a salary of £200 per annum. He was expected to adjudicate in all cases in which the exclusive privileges of the Company were violated by interlopers as well as in those of direct piracy. The naval and military forces of the Company were soon afterwards enlarged, and corresponding duties levied for their support. Two companies of Rajputs of 100 men each, were ordered to be added to the military establishment, to be commanded by officers of their own caste, to use their own way, and to have a weekly pay, half in rice and half in money. When on duty they were to be blended with the English troops. This was the humble beginning of the sepoy army afterwards so distinguished under Goddard, Abercrombie, Wellesley, Barr, Smith, Kean, Rose, and others, chiefs or commanders. It was also ordered.

"That a dry dock should be built, and a duty of one dollar per ton levied on every ship that might be repaired at it; that a wharf and pier should be erected, for loading and unloading vessels, and rates established, to be paid on landing or shipping goods; that, a progressive duty should be imposed, *of from one shilling to two shillings and six-pence, on every house in Bombay*; that the English inhabitants, not in the Company's service, should be liable to a duty of consulage; that a Post Office should be established, and reason- able rates for letters imposed, either in the island, or sent and received in the Company's commercial stations; that an Insurance Office should be constituted, that the fortifications should be increased and the garrison strengthened, by recalling all Europeans who might be in the service of the native powers, and offering to such men encouragement to engage in the Company's military service."

For many years the Siddhi (acting as admiral for the Moghul emperor, Auranzib) who had been very troublesome at Bombay and its neighbourhood, using what liberties he liked in cruising about and casting anchor in the harbour, his alleged object generally being to watch the Maráthá pirates. At the commencement of 1690, irritated by the proceedings at Surat, and more especially by the unjust capture of some of the Moghul's vessels on the coast of the Konkan, he invaded Bombay with a large fleet and army, besieging the Governor in the town and castle. Sir John Child died on the 4th February, 1684, a few months before the evacuation of the island by the Siddhi. Great abuse is heaped on his character and administration, by the shrewd and adventurous Scotch navigator, Hamilton. This captain accuses him of having appropriated to his own use £5000, collected for the building of a church; of having practised great oppressions, and grown hateful to all; and of having "contemned all laws, human and divine." The charges which he brings against him, there is reason to fear were too true. With the death of Sir John Child, the project of making Bombay the seat of the highest English power in India was for a season abandoned. Indeed, it was not till the 6th of May that orders were sent from the Moghul Governor of Surat to the Siddhi to evacuate the island; and it was not till the 22nd of June that object was accomplished, and the English again took possession of Mahim, Mazagon, and Sion. The firman granted by the Mahommadan emperor, extending pardon to the heads of the Surat factory for their own dissensions, as recorded by Hamilton, is a very humiliating document. Plague, not unlikely the cholera, called in those days the "*Chinese cholic*," followed the Siddhi's invasion of the island.

Mr. John Vaux who had been in England an assistant to Sir Josiah Child, the head of the East India Company and the brother of Sir John, and who acted for some time as second judge in Bombay, and Deputy Governor, should have been the successor of Sir John Child; but the Moghul Governor of Surat retained him near himself to bring matters into order after the late disturbances. Mr. Vaux gave the Government of Bombay to Mr. Bartle Howard Harris, who is represented by Captain Hamilton as little better than an idiot, led by Mr. Annesley, "who got into the regency for a season after his death, and did not a little mischief in the Bombay settlement." Mr. Vaux, was for some reason or other suspended from the Company's service; and with his wife he was drowned in the Tapti by the upsetting of his pinnace in 1696. Many here must have noticed his tomb at the entrance of the Surat river.

"The Company in England," says Hamilton, "received accounts from every one that came from India, of Harris and Annesley's maladministrations, and sent out Sir John Gayer to take care of their affairs. On his arrival on the 17th May 1694, he found both the Government and the trade of Bombay in a miserable condition, with the revenue reduced from 62,500 to 17,000 Xeraphins, and the cocoa-nut culture, on which much in those days depended, greatly neglected. He determined, however, to make Bombay the centre of the English trade in the West of India. Though he superseded Annesley, he continued him in the Company's service till the year 1700, "when he gave him his dismission."

In 1694, Sir John Gayer got a provisional commission as General of all India, and succeeded in that capacity Sir John Goldsborough who had been the Governor of Fort St. George. He had his difficulties to contend against in his own administration, particularly in connection with the piracies of Captain Kidd; with the mutiny of two of the Company's ships off Acheen Head; and with piracies effected near Surat; and especially with Sir Nicolas Waite, the President of the new *English East India Company*, formed in 1698, who arrived at Surat in January 1700, and who had such influence with the Nawab there as to induce him for a season to keep Gayer in a state of restraint or confinement. The new English East India Company, in connexion with which, as now mentioned, Sir Nicolas Waite came to India did not long exist in an independent form. Its projectors wisely agreed to a "Charter of Union" with the old London Company granted by Government on the 22nd July, 1702. The London Company were to convey, with the Queen (Anne's) license, the islands of Bombay and St. Helena to the English Company according to whose privileges the affairs of the United Company should for a few years be conducted. This arrangement did not at first interfere with the assumption of the Government of Bombay by Sir Nicolas Waite.

"Sir Nicolas Waite" says Hamilton, "supplanted Sir John (Gayer) in the government of Bombay and in the presidency. He was a man of very loose morals, and his barefaced injustices and prevarications (so) irritated the inhabitants and soldiers of Bombay, that they seized him and sent him prisoner to England. Though his reign was short, it was very pernicious to his masters, as well as to particular merchants under his jurisdiction. Bombay was governed by a deputy, since the president was obliged to stay at Surat, and of seven or eight hundred English that inhabited the island before the war there were not above sixty left by the sword and plague, and Bombay that was one of the pleasantest places in India was brought to be one of the most dismal deserts."

The difficulties connected with the settlement and development of Bombay during the first fifty years of its connexion with England, we thus see, were neither few nor small. The expansion of the settlement was long retarded by the vices and immoralities of both ruler and ruled; by the dangers threatened by the Maráthá pirates, and the capricious Siddhi, the admiral of the Mogul emperor; by internal dissensions; and by neglect of the means of preserving the health of the European officials and settlers. It is almost wonderful that it was not abandoned in dispair. The complete amalgamation of the two Companies was effected in 1708-9, when it was arranged that there should be three Presidencies for India, Calcutta, Madras, and Bombay. A new Governor with the title of General, and a Council of civilians, were appointed for Bombay, the Governor being

Mr. William Aisalbie, and the seventh members of his Council, Mr. James Boone, who succeeded him as Governor in 1715. The factories (or houses of agency for the purchase and sale of goods,) dependant on Bombay, were those of Surat, Broach, Ahmedabad, and Agra, Karwar, Telichery, Anjenjo, Calicut, and in Persia those of Gomtrún, Shiráz, and Ispahan.

A brighter era in providence, however, began to dawn upon Bombay when Mr. Boone came into power. During his long administration, decided measures were adopted, no doubt at great expense, for its greater security and productiveness, by the extension of the fortifications nearly to the magnitude which they possessed year or two ago when the hand of a still more advanced improvement began to remove them from the land-side of the original town; by the extension of the old dock-yard and the erection of several public buildings, and by the installation of the Bombay Marine. Among the public buildings which thus appeared, was that of St. Thomas's Church, the first ecclesiastical building of stone that was raised by the English in Western India. Three years were occupied in its erection. It was publicly opened on Christmas Day 1718, in compliance with a mandate from the bishop of London, by the Rev. Richard Cobbe, who though aided by a contribution of Rs. 10,000 from Government, had to do much in the collection of funds for its erection. After the service, the company present, headed by the Governor, retired to the vestry-room, where sack was drunk to toasts proposed, a salute being at the same time fired from the fort. Previous to the laudable erection of this edifice, divine service was performed in a hall in the citadel; but it was not creditable to our countrymen that the erection by them of a distinct fabric for the worship of the true God in the midst of a Gentile population had been so long delayed. It is still more to be regretted that the supply of religious instructors for its servants, left otherwise in a state of destitution, was so very scanty and indifferent till the present generation. In the Bombay Calendar for 1802, I find the names of only three chaplains for the Presidency, one for Surat, and one for Malabar. A glimpse of the actual state of matters which was the consequence in our neighbourhood may be got from the following extract from the interesting "Journal."

"*Letters of Bishop Wilson of Calcutta.*" "We dined (in 1836) at Ahmednuggur with the Colonel in the evening, and an officer told me that when the Deccan was taken there were four hundred Christians left without a chaplain for fourteen years. Sunday was the regular day for shooting and hunting parties. This account led another gentleman to declare that at Bombay twenty years since, there was only service once a Sunday by the single chaplain who had been forty years in India, and who, every hot season shut up the church for white-washing and cleaning." As I do not intend to return to this matter, I would here simply allude to the greatly improved state of matters in the present day, in which in Bombay alone we have seven Protestant Churches duly furnished with a Christian ministry and decorous and devout congregations.

J. W,

(To be continued.)

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—In an interesting article on Bombay in the Olden Times, which appeared in your issue of the 3rd instant it was stated that the word "Sion" in "Sion Fort" is a corruption from Shiva. Does it not rather come from शिव or शींव a boundary? The position of the hill seems to point to this derivation of the word.—Yours',

M. T.

SIR—Allow an old friend of the *Guardian* to express the unfeigned satisfaction he realizes in receiving it again. Whatever others may have thought regarding the possibility of dispensing with the weekly voice of the *Guardian*, the writer must confess he could never be reconciled to the loss; and now that it has begun once more to utter its faithful testimony against prevailing iniquity, ungodliness, licentiousness, error, and false doctrine, it is only the hearty desire for such testimony which prompts the writer of this note, to say "God speed the Guardian!"

"Elpidi" (whoe'er he may be) with his sharp sight and ready pen, has not *overstated* the outrageous progress of Sabbath desecration which sweeps over this place like a turmoiling flood. But one striking aspect of this devastating inundation, shonld not be let pass unnoticed by those who observe it. "Elpidi" notices the erection of Barracks as one of the items in the long catalogue of Sabbatic depredations.

Now see how evidently *this* is of the devil and an open insult to "The Lord of the Sabbath who came to destroy the works of the devil." Will you believe it? during three days last week *all was at rest and still as desolation*, among the masses of materials brought forward to build the Barracks with. Yes! during the days of the Holee every saw and hammer was still, but when the Sabbath of the Lord of Heaven and earth came round again, the slaves of the god of this world were at their drudgery, men, women and beasts in such babylon hubbub that it was difficult to pass along the public road for them. Surely the men who are appointed by Government to control snch work are asleep and do not see the storm cloud which gathers o'er them. We suppose (we are forced to do so) that such men "fear not God, nor regard man" and we know that the end of all such is "sudden destruction" if they seek not repentance and remission of sins" *in* and *by* Him whom they are uow dishonoring so presumptuously in the sight of poor idolaters.

A. PHILADELPHIAN.

SIR,—Mr. W. P. Maidment, who was known and respected by the community of this place, breathed his last on Friday the 9th instant at Poona. His end was peace; he rested all his hopes on Jesus.

Mr. Maidement was the First Master of the Sailor's Home and the accountant of the Indo-British Institution and for many years he was associated with that good and sincere minister the Rev. George Candy, by whom he was highly esteemed and beloved.

Poor "Jack" too highly respected him for his mild and unassuming manner. What a comfort it is to know that he is now in the arms of a loving God. Your's most respectfully,

H. P.

Epitome of News.

SATURDAY, *March* 10, 1866.

—The *Dnyanodaya* on the subject of Widow Re-marriage, says—"In connection with our interest in this movement, there is also a feeling which is near akin to pain when we think of the methods pursued, and advocated, to bring about the desired result. There appears to be little resting upon the truth itself. It is not urged upon the broad ground of right, but it is rather based upon expediency. No one of the present would-be reformers stands forward to say "this is right and must be done, no matter what the consequences may be to me as an individual." When one has taken the step, and thus broken the immemorial custom, there are plenty to say "Bravo"; but they are generally very careful to keep from making any pledge themselves which shall look as though they were ready to take the same step, should occasion arise. They are careful so to guide their course that if Nana Bhide should be formally proscribed as an outcast, they may still be found on the side of the many, and remain in their own caste. If others refuse to eat with Nana, they will do the same, lest they offend those whom they profess to despise.

"According to the *Indu Prakash*, the proper way to remedy this difficulty is to form a new caste. Let those who are willing to associate with the promoters of widow-marriage band together, and refuse to associate with those who uphold the old customs. If some five or ten of the *Bhat* (*Priests*) and 200 or 300 gentlemen will thus join to assist each other in this regard, they think they will be strong enough at least to attract others, and so be in a position to pay no attention to what is said by the old party.

"In another place the *Indu Prakash* charges it upon the people of this country that they have no confidence in each other. Directly from this want of confidence springs the desire for some arrangement of the nature of another caste.

"It is an old complaint, and one often repeated, that the Hindus have no courage. This want of courage is quite manifest in these recent discussions. No one is bold enough to trust himself upon the simple ground of right. No one can take a step unless he sees that others are ready to aid him. Nor can he trust to verbal promises. He wishes his companions to take some open step by which they shall be committed to his support. Hence we do not yet see any coming forward to follow the example that has been set them. Hence those who profess their approval of the association, and of its object, still keep their own names off its books. Hence the charge made publicly against such men, that they are very careful not to shew any friendliness to Nana. Hence the farther charge that these men are sure to pass by all the desolate widows, and take some infant when they wish to marry.

—Intelligence was yesterday received of the death of the Hon'ble Stewart St. J. Gordon, at Calcutta on the 8th by cholera. Mr. Gordon was member of the Vice-Regal Council for Bombay; and was very greatly esteemed in this Presidency for his energy, ability and judgment.

—Government have communicated the following:—

"The Resident in the Persian Gulf reports serious disturbances at Muscat, consequent on the death of H. H. Syed Thoweynee, the late Sultan, and that there appears to be at present no security for either life or property on shore.

"The Resident has found it necessary to take the British Agent and Christian families on board the steamer *Berenice*, and has warned Indian subjects of the risks they incurred by remaining. He has also addressed the mail steamer agent to warn the mail steamer not to enter the harbour of Muscat, as he did not consider an unarmed steamer safe from attack."

—A man named Collis was murdered on Thursday evening in a house tenanted by one Balancore. Balancore and his wife are in custody.

—The Rev. R. Macfarlane, Senior Chaplain, Church of Scotland, Madras, died at Bangalore on the 7th.

—The church consecrated at Matheran on Friday last, has, says the *Bombay Gazette*, "occasionally been used for public worship since 1864, is a neat gothic building, 82 feet long by 42 feet

6 inches broad, including the outer walls, and capable of seating 142 persons on confortable teak benches fitted with cushions. The building is well lighted and there is a handsome east window in the chancel in three compartments, which is to be filled in with stained glass."

MONDAY, MARCH 12.

—*Lahore Chronicle*:—"We very much regret to hear that Mrs. Ashton Brandreth, wife of the Executive Engineer of the Derajat, was shot at on Wednesday last at Kohat, and was wounded slightly on the neck. We have as yet no particulars regarding this dastardly outrage; the news having only been received by telegraph, and we consequently are not able to say whether the assassin was actuated by political or religious fanaticism."

—The *Bombay Gazette* hears that Mr. Manockjee Cursetjee, is about to retire on his pension.

TUESDAY, MARCH 13.

—*Times of India*:—"In introducing into the Legislative Council a bill to limit the liability of a son and grandson of a deceased Hindoo for the debts of his ancester, and of a second husband of a Hindoo widow for the debts of her deceased husband, the Honble. Mr. White has performed an act which ought to entitle him to the thanks of the Hindoo community. The operation of the present law, compelling as it does a son or a grandson to be responsible for the debts owed by his father and his grandfather at the time of decease, is so obviously unjust, that some writers on Hindoo laws and cutoms have not hesitated to assert it to be one of the most fertile sources of poverty among the natives of this Presidency. That it has directly contributed in a very great degree to impoverish many members of the Hindoo community there can be no doubt: and that it has likewise indirectly contributed to a still larger extent to destroy the industrous habits of individuals we are equally convinced."

—The Screw of the P. and O. Co.'s Steamer *Emeu* got out of order as she was leaving Galle harbour with the mail for China. She is to be towed back to Bombay.

The Hon. Rustomjee J. Jejeebhoy visited Goa the other day and left behind him about Rs. 30,000, in charitable gifts

—*Times of India*—"We have much pleasure in announcing that the Hon. Richard Couch has been appointed successor to Sir Mathew R. Sausse, as Chief Justice of the High Court of Bombay. This intelligence which was obtained by Indo-European Telegraph yesterday, will be received with general satisfaction, not only by the members of the bar, but by the public generally. Since his appointment as one of the Puisne Judges, on the 14th August. 1862, Mr. Couch has devoted himself most assiduously to the duties of his office, and as a Judge he has achieved a reputation second to none on the Bombay Bench."

—*Bombay Gazette*:—"A convention has been concluded between the British and the Persian Goverments to improve communication by the Indo-European line of telegraph through the Shah's dominions. It has been arranged that a second wire shall be attached to the poles now standing, from Bushire on the Persian Gulf to Khanakin on the Turkish frontier, and that an English telegraph officer with the necessary staff shall be engaged organizing the Persian line of Telegraph, and giving instruction in telegraphing for five years after the opening of the new line.

—*Atlantic Monthly*:—"THE peculiar weariness and depression of spirits which is felt after a day wasted in turning over a magazine or other light miscellany, is different from the state of the mind after severe study; because there has been no excitement, no difficulties to be overcome, but the spirits have evaporated insensibly.

—Of the 7,477 prisoners in the Borough Gaol of Liverpool, Sept. 30th, 4,243 were Roman Catholics; of these more than one half were women, Four fifths of the Roman-Catholic crime in Liverpool arises from drink.

—The *Record* draws attention to "the summons which had been issued by the Archbishop of Canterbury to the Prelates of the United Church of England and Ireland to meet at Lambeth Palace February 5th, when the vestment question and other questions were to be discussed. Amongst the other questions is the proposed lay-diaconate. But towering far above this, or the Ritual question, is one which, we are informed, is to be introduced by the Bishop of Oxford, obviously with a view to carrying out the *Eirenicon* which Dr. Pusey offers to the Papacy. The Bishop of Oxford has given notice of his intention to move that an address shall be directed to 'the Bishop of the Western Church' (that is to the Pope of Rome and his metropolitan and suffragan bishops) on the subject of Mariolatry, No doubt it is intended that terms of compromise should be offered, in order to modify the objections of English Protestants to the idolatry involved in the blasphemous doctrine of the Immaculate Conception and the profane worship of the Blessod Virgin."

WEDNESDAY,—MARCH 14.

At the annual meeting in Leeds of the Yorkshire Scripture Readers' Society the Bishop of Ripon presided. After speaking on the importance of the duty of reading the Scriptures to the working classes, his lordship said:—"We hear much said in the present day about the desirableness of union; and there are those who have openly avowed an earnest wish to bring about a union between our own Church and the Church of Rome on the one hand, and the Greek Church on the other. Let those who wish for union with Rome or with the Greek Church make what efforts they can; and may God speed their efforts to induce the Church of Rome or the Greek Church to throw off those errors against which our Reformers, and we as their successors protest. But till the Church of Rome will renounce those doctrines against which we contend as hostile to God's truth, as contrary to his revealed word, our only befitting language as members of the Church of England must be 'No peace with Rome.' I believe the Church of Rome to be the Antichrist described by St. Paul, and I believe her to be the Babylon portrayed in the Apocalypse. This being so and reading the doom of Rome in the light of prophecy, I look for no great reform in the Church of Rome. I do believe that in the midst of the mystic Babylon, God has a remnant who are to be brought out by the faithful preaching of His own Word, and the comparison of the truth and doctrine in that Word with the falsehood and errors of the Romish system; but as a system at large, the Church of Rome I do not believe is ever to be reformed. I believe her doom as revealed in God's Word is to be accomplished at the coming of our blessed Redeemer, when by the breath of His mouth Rome is to be destroyed—that corrupt Babylon is to fall before the coming of Christ."

—*The Weekly Review*:—"The policy of endowing the Roman Catholic Church in Ireland has been anew urged by the *Times* and other journals. Mr. Aubrey de Vere has lately written a letter to the *Times* advocating this course. He does not propose the abolition of the Irish Establishment, but advocates religious equality—in other words, he would have the priests endowed. The *Daily News*, in an able article, contraverts this opinion, basing it on the fact that the Roman Catholic clergy do not want it, and that it is absurd to discuss the desirableness of a concession which would not be accepted if offered. This view receives confirmation from a letter of Archbishop Leaby, stating that "he, for one, is in favour of the voluntary principle, and of it alone, and that he is opposed to any measure that would make the Catholic bishops or priests of Ireland the stipendaries of the State in any shape or form."

—Captain Remington has been pronounced sane in Calcutta, and liberated.

—The Captains of the B. & B. Steamships *Koina* and *Ganga* both received testimonial letters from their passengers, on their arrival at Suez lately. The passengers speak in high terms of the supplies and the attention.

—The *Rangoon* with the Overland Mail of the 19th ultimo arrived last evening. Heads of intelligence:—

The countries of Armagh, Roscommon, Leitrim, Cavan, Wicklow, Wexford, Longford and other places in Ireland have been placed under martial law. The Government have also considered it necessary to bring in a bill for the suspension of the Habeas Corpus Act. This bill passed both Houses of Parliament in a few hours on the 17th Feb., and was put into force on the same night in Ireland, when upwards of 250 suspected Fenians were arrested.

The Jamaica Commission has commenced its sittings, the Legislature having passed a bill empowering it to compel the attendance of witnesses, and examine them on oath.

Government has introduced a bill laying down general rules relating to the cattle plague, and giving certain powers to local authorities. Another bill on the same subject, introduced by Mr Hunt, has also been committed.

The Home Secretary has brought in a bill to abolish the oaths now taken by members of Parliament, and to substitute a short oath of allegiance.

The Archbishop of Canterbury has declined to sanction a commissiou for the revision of the Prayer-book.

The American Senate has adopted a resolution declaring sll natives of the United States, excepting Indians, to be citizens.

Rumours are in circulation of a ministerial crisis in Austria.

An alliance has been entered into between Chili and Peru against Spain.

A fearful gale accompanied by heavy rains, visited London and several parts of the coast, on February 11.

The nobles of Schleswig-Holstein have sent an address to M. Bismarck praying for the annexation of the Duchies to Prussia.

The right of Italian priests to marry, under the civil marriage act, has been recognised.

Diplomatic relations between Russia and Rome have been definitively broken off

The report of the Indian Army Grievance Commission has been presented to Parliament. The Commissioners recommend a few more promotions to complete the reduced establishment of lieutenant-colonels, and a reduction of two years in the period of service in the rank of regimental lieutenant-colonel required for promotion to colonel, and state that the measure adopted with reference to the supersession of regimental officers by the Staff Corps falls short of what is required.

Mr. Gibson, the sculptor, has bequeathed 32,000*l.* to the Royal Academy, on condition that they provide a suitable place for the exhibition of his works.

Mr. Crawford has given notice of a motion for a select committee to enquire into the postal and telegraphic communication with India.

Crawford, the American filibuster, has been arrested by General Sheridan. The American Government is determined not to allow itself to be embroiled with France throngh filibusters or agents of Juarez.

—*Bombay Gazette*; Zanzibar:—"Dr. Livingstone arrived here in the steamer *Thule* on the 28th January, after a passage of 23 days. The *Thule* has not been handed over as yet to His Highness, but it is expected she will be in the course of a day or two. Dr. Livingstone was much vexed on arrival here to find that his Indian buffaloes, with the exception of four had died; but although he will not, as he anticipated, have the use of them as beasts of burthen, still he has sufficient left to enable him to make a trial as to whether they will withstand the bite of the "Tzetze" fly, the scourge of that part of Africa which he intends visiting."

THURSDAY,—March 15.

—Prince Orloff has addressed a letter to the *Times* on the meeting which he attended in London to promote intercommunion between the Anglican and Greek Churches, of which a full account lately appeared in the *Moscow Gazette*, and was afterwards, by the medium of the *Times* correspondent at Berlin, published in most of the English papers. Prince Orloff (whose letter is dated Brussels, the 4th inst.) says he has allowed a whole month to elapse in silence, with the view of ascertaining how the idea of intercommunion would be received by his fellow-countrymen, and he is most happy to be able to state that the Russian press has greeted with the warmest sympathy the foreshadowing of a prospect of Church unity put forward by the Eastern Church Association.

—The Porte have sent large re-inforcements to Syria to put down the rising occasioned by the excessive taxation.

—A Home paper says:—"Most of us think that the word 'jolly' in the sense of *very, extremely*, is of recent date; but in a serious theological work of two hundred years ago—John Trapp's Commentary on the Old and new Testament" (London, 1656-7)—we read:—"All was jolly quiet at Ephesus before St. Paul came thither." Trapp's Commentary is a great favorite of Mr. Spurgeon's."

Jolly is just the French *joli*, pretty, not very.

—The bill to suspend the Habeas Corpus Act in Ireland was introduced, carried through all its stages and passed, both in the Commons and the Lords, in one day.

—*Times of India*; Europe: "The constitution of Prussia guaranteed that no prosecution could be undertaken on account of the words or opinions of the Deputies; but Count Bismarck and the Supreme Court reason that when these embody calumnies and insults, they are no longer opinions, but crimes. But even so, surely the House of Deputies may be left to guard its honour. Were aught disloyal to her British Majesty spoken in the House of Commons, no tribunal would more promptly punish it; and the same is true in Prussia, where, notwithstanding all the hard blows they get, they continue loyal to the House of Hohenzollern. The attack recalls the constitutional struggle of England two centuries ago, and the Prussians seem to anticipate that the issue will be the same."

—Charles and Mary Balancore are to be tried at the next Sessions of the High Court, for the murder of Collis.

—A considerable amount of property was destroyed by fire yesterday at the Tardeo Railway Station.

—The opening of Parliament by Her Majesty is thus described in the *Bombay Gazette*: "There was some curiosity among the spectators lest Her Majesty should not have strength to play her part through to the end; but she walked to the throne with that queenly carriage, and bore on her face, marked as it was with the traces of care and sorrow, that concious, self-possessed air of regal power and dignity, which make the presence of the Queen of England more commanding than if she were gifted with mere physical beauty of face and form.

"When Her Majesty was seated, the Chancellor notified her gracious wish that all present should sit down also. There was a momentary rustling of dresses, and then a deep, almost oppressive, silence once more, while we waited for the rush of the Commons. To a spectator this was the most interesting part of the whole ceremony. There, gathered together in the House below, one saw the chiefs of that English society which, with all its faults is the grandest that has ever yet held sway among the nations of the earth. There one saw realized in its fairest human forms the poet's vision of

> The pride of circumstance, the pomp of power,
> And all that beauty, all that wealth e'er gave,

and there, too, the impassive figure of the mourning Queen pointed even more forcibly than the poet's words the bitter moral that "the path of glory leads but to the grave." The Queen sat perfectly motionless. her left hand resting on the ground, her thoughts seemingly far way. It was with a feeling of relief that we heard resounding through the lobbies the tramp of the advancing crowd of members of the Lower House, who a moment afterwards burst clamourously into the place reserved for them below the Reporter's gallery. The reading of the speech was soon over, and the Queen who had never moved a muscle, then rose and withdrew."

—Same; *Alexandria*. "Though the latest news from Beyrout reports the definitive suppression of the disturbance in the Kesrouan, the Porte is about to send a small squadron of steam-frigates to cruise off the coast of Syria as a further demonstration against the 'rebels.'"

FRIDAY, March 16.

—The Coast and River Company are next week to establish steam-ferries across the harbour to Panwell and Caranja.

—Some of us in Bombay remember the *St. Abbs*, wrecked in 1855, near Madagascar. The following strange statement was made before the Royal Geographical Society in London, the other day, by Col. Rigby:

"The Capt. and some of the crew deserted the ship in the only boat, in a very dastardly manner, leaving 28 persons on board, among whom were six ensigns. Two of these swam for the rocks—one reached, the other was drowned. In the morning the vessel had disappeared, and was supposed to have broken up; but from strong circumstantial evidence she would seem to have drifted on to the Somali coast at Mogadocio; and some four years ago communications were received from the Ceylon and Mauritius Government of the existence of the survivors amongst the Somalis. A band of pilgrims had passed the place where they were kept captive, and they had intended to have informed the British consul at Jedda of the circumstance; but at that time the consul had been killed in a fanatical outbreak of the Arabs and the European residents had either been massacred or fled. Passengers to Ceylon and Mauritius had become acquainted with the report and it was thus the information had emanated from those Governments. He had heard also rumours amongst the natives at Zanzibar of the existence of Europeans in a state of slavery amongst the Somalis, and had in fact been assured by a woman that she had seen them. He had no doubt that although ten years had elapsed they were alive; he knew a sailor who had been 37 years amongst the Somalis, and who after that time looked as hale and hearty as if he had been at Brighton all his life."

—Deaths last week 423.

—The Annual Exhibition of the Sir J. J. Benevolent Institution will take place on Tuesday next at 4½ P. M. in the Town-Hall. H. E. the Governor with preside.

—Copies of the Memoir of the late Rev. H. W. Ballantine, published in the *Dnyanodaya* may be had at the Tract Society's Depository.

TELEGRAPHIC NEWS.

London March 2.—The rumoured resignation of Earl Russell is contradicted. The Ministry have promised to bring in their new Reform Bill on the 12th instant. Government has seized some steamers and iron-clads that were being we built and fitted up at London, which were intended both for Chili and Spain. Intelligence from Jamaica states that Governor Eyre agrees to an examination before the Commission sent out from England. The Spaniards are concentrating their naval forces at Valparaiso.

London, March 6.—Alarming rumours of a war-like character are circulating in Vienna. Prussia is also reported to be preparing for war. Perfect tranquillity provails in the Danubian Principalities. Prince Couza who was compelled to abdicate, is in Austria.—President Johnson has declared the Freedmen's Bureau Bill unconstitutional and unnecessary, and the Chamber and the Senate have confirmed the veto.—The Fenians are holding a Congress at Petersburg.—The following appointments are officially announced: Mr. Justice Couch to be Chief Justice, and Sir Charles Sargent a judge, of the High Court of Bombay; Mr. William Mackdee (? Markby) to be a judge of the High Court of Calcutta; and Mr. Charles Collett, of the High Court of the Civil Service, to be a judge of the High Court of Madras.

London, March 7—President Johnson has delivered a great speech at Washington in defence of his reconstruction policy. He denounced the Radical party in Congress, and contended that the Southern States were driven out of the Union. Mr. Secretary Seward and Vice-President Stephens endorsed the President's policy.

London, March 8.—The second reading of the Church Rate Abolition Bill has been carried by a majority of thirty-three. The Chamber of Deputies at Bucharest has appointed Special Commissioners to treat with the Great Powers at a Conference to be held at Paris on Danubian affairs.

REPORT OF THE CHOTA NAGPORE MISSION.

"Lo I am with you always, even unto the end of the world." Looking back to the year now passed, we have to confess that the Lord has again, as always, fulfilled this His precious promise to us, and that He has been with us in good and evil days, in all things and at all times. For this we have to praise and thank Him. We with our families have been kept in health and strength and, some minor interruptions excepted, have been allowed to go on with our work throughout the whole year.

At the time of our Harvest Home and yearly conference with the Native Church, we had the privilege of a visit from two gentlemen, friends of Mission work, from Calcutta. They witnessed our labours and also our difficulties, and, having a heart for both, felt that something ought to be done. The result was, the formation of an Auxilairy Committee in Calcutta for the support of the Chota Nagpore Mission. Their call for assistance in India and in England brought us many new friends and stirred up old ones; and large and very needful contributions, for which, without their interposition, we should have waited in vain, poured in. We have to thank this our Auxiliary Committee for the sum of Rs 3,000 towards our Seminary building. A member of the Committee paid the cost of printing an improved edition of 15,000 copies of our little Catechism.

The brethren at Hazaribagh had also their support, as Rs. 1,000 was granted them for building purposes. In addition to this we have to thank our Auxiliary Committee for the sympathy accorded to members of our Mission, who arrived last year from Berlin, as strangers in Calcutta, in giving them during their stay there board and lodging, and every other assistance they were in need of. For this new proof of His providence for our work and us, we cannot sufficiently praise the Lord, and can only pray that He in great mercy would continue to us this unlooked for assistance to the blessing of the Mission here.

It has been our desire since 1845 to establish, as soon as possible, a Mission at Chayabasa for the Larka Coles in Singhbhum in connection with the present one. We had long to wait before we could meet this additional call on our resources. But last year, arguing that we ought not to delay any longer, and finding our way clear, a house at Chayabasa was secured for Rs. 1,800 and at our general conference in October last it was resolved to begin the mission there at once. Mr. Struve of the Purulia station was chosen for that, and entered on the work in the beginning of December. An assistant for him is expected out from Germany in the beginning of February next.

Looking now upon our work here during the past year, we have to mention first the instruc-

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tion and baptism of many old inquirers and their families. With the beginning of the new year large numbers of them began to come in. The teaching, examining and baptizing went on till the middle of June. But all who came were not accepted, and many of those who had long been under preparation had to return home unbaptized. During the year 1865 we received into the Church by baptism.

Adults.....	982
Children with their parents	709
Children of native Christian parents...	309
Missionaries' children.....	3
Total.....	1,994

As within the same period 86 were called away by death, the actual increase to the Native Christian community was 1,905 which, with the number of 5,923 at the beginning of the year, gives a total now of 7,828. Of these, as in former years, not all remain under direct control. Some have emigrated to Assam, Cachar, Sylhet, Calcutta and other places in Lower Bengal; a few have gone to Mauritius, Trinidad and Demerara. Some have been transferred to our brethren at Hazaribagh, Purulia and Chayabasa. Still there are not less than 7,500 of our baptised Native Christians here, under our care, in the Chota Nagpore or Lohardaggah district. Of the 86 mentioned as having been called away by death, 6 died after emigrating to Assam. The boarding schools lost three by death, two lads and one girl. They died in the full assurance of eternal life through Christ their Saviour.

Amongst them was one John Prabhudayal Frank whom we should have especially desired to have seen preserved, as there was great hope of his becoming a very efficient workman in Christ's vineyard. He was the son of a Brahman in Cashmir and born in 1844. His father gave him the name Prabhudayal (the Lord is gracious) as if anticipating how gracious the Lord would be to him in aftertimes. When yet a child, his mother died and soon after the father with his family emigrated to Sapro, a village near Hadaun in the Punjab, where he became a temple priest. The boy was instructed in Hindee reading and Sanscrit Grammar, but an event then happened which cut short all his endeavours to go on with his studies. It was the year 1857 when the Mutiny broke out. His brother enlisted in a Cavalry Regiment, and Prabhudayal, not yet 14 years old, went away with him. He saw many engagements with the mutineers; at last the Regiment came down to Jagdeespore in Shahabad. There Shankar his brother, was cut down by Umarsingh's men and the body covered with wounds and blood was brought back. John Prabhudayal said afterwards—"From that moment when I saw my brother dead and in such a state, a woe went through my soul. I took leave of the world, and thoughts of death and salvation filled my mind, which never left me again." Though still very young he was allowed to take his brother's place, but he got no rest in his heart and there was none to guide him to Christ. Soon afterwards the Regiment was disbanded and he had to look for another situation. As he found no other opening he entered the 33th N. I. as a bugler. Most of the men in the band were nominally Christians, but all were very ignorant and lived in great darkness about Christianity. No wonder that, with them, he found not what he sought. The Regiment then was ordered to Duranda, Chota Nagpore, and arrived here in November 1861.

One of the band soon found out the Mission and began to attend the services at the Church on Sunday. Soon another was drawn, and it was not long ere we had every Sunday all the Christian drummers at our service, some of them seeking instruction also during the week days. By this the non-Christian drummers were roused and with them the young Brahman Prabhudayal. On the 15th of May he for the first time attended the Mission with a young Mussulman drummer, and the impression he received was so great and deep, that on the 18th he came again and begged to be allowed to break his caste at once. The impression he had made on us was also such that we with great joy accepted him as an inquirer. From that day he gave himself fully over to the study of the Word of God and to communion with the Lord in meditation and prayer. On 22nd June he was baptized and named John Prabhudayal Frank, and on 10th August was received, after confirmation, at the Lord's Table as a full member. He was protected by his superiors, but still had to suffer persecution and false accusations, which he bore with great patience. His desire then was to get his discharge, as he wanted to enter the training class, to become a messnger of Christ among his countrymen. We too longed for his discharge, as we found that his lungs were no match for the bugle. But though he was very often laid up with pain in the chest and spitting of blood his resignation was not accepted: He had to remain and to bugle on, till at last his case became hopeless.

In November 1863 the regiment left for Gwalior. There in July 1864 he got his discharge and hastened back to us. We trusted that he would be spared to us for many years, as he looked so well and happy. But it was a delusion. Hœmorrhage of the lungs soon set in, and at last he was obliged to give up his class and to take to his bed; but though he was suffering very much and his desire was not to die, but to prepare for work, the word of God was his comfort and support, the Holy Bible was always on his bed, and verses of the Scriptures, which especially took hold of his soul, he noted down in his diary. Many are there to be found, which give a deep insight into his feelings, and which show clearly what a fine Christian character he was. On the day of his death, when his mind was much wandering and he did not even know any of us, his soul remained in close communion with his Jesus. When asked; "are your sins forgiven?" he quickly said; "yes, in holy baptism and in the Lord's Supper."

Shortly before he died he broke out in the following words—"O Lord *if* in Thy holy book any sin of mine is yet written, blot it out in Thy great mercy and make me clean through Thy holy blood. Prepare me for Thy heavenly kingdom, that after my death I may come to Thee. Hear my prayer and give me more than I am able to ask and to understand." With the words "the Lord is with me!"—he passed away on 4th July 1865 aged 21 years. He is a great loss to the Native Christian community and to the Mission, as he was a very upright, simple, gentle and loving character, very zealous and fearless, and very confident in confessing Christ, caring for nothing but the glory of God and the salvation of souls. His place will not soon be filled by any of our young men.

Another man died the next day, who, though he had many times asked for baptism, had never been accepted. He was a Zamindar and belonged to the old royal family of Chota Nagpore. As far back as the year 1847 the Missionaries became acquainted with him, and he then entered into a near connection with the Mission and with the word of God. One afternoon, in October 1847, two men came to the Mission and wanted an interview with the Missionaries. The Missionary coming out found two well-dressed, well behaved, and very intelligent looking young men, who on his appearance made a respectful salaam. After the salutation the elder lifted up his hands in the attitude of prayer, repeated the Lord's Prayer and ended with the words:—"Sir give me the book in which this prayer is to be found." With joy of heart the Missionary conversed with them, and gave not only the Gospel of Matthew but also some suitable tracts. This was Lal Bishnath Shah and his younger brother. Since that day an intercourse has been kept up with us, which seemed to become closer from year to year. Some months after the first meeting he desired to break the fetters of caste, but found not the courage to do it either at that time or even later. He came very often to the Mission and attended the services at the Church on the Sundays when he was in Ranchi. He showed himself as a Christian everywhere in church and out of church, and confessed Christ before all men to the moment of his death. On his farm and in his family the Sunday was kept holy and all Sunday labour stopped. The Holy Bible was read and morning and evening prayer introduced. He invited others to receive the blessings of Christianity, and there are not a few amongst our people who were first drawn by him, or who were encouraged by him, to become believers in Christ. But he himself never came so far as to break through all fetters, which bound him to the world and separated him from Christianity. The links were many and strong, and such as had indeed to be broken before baptism could be administered. In his impotence he sometimes wept like a child, but comforted himself again by trusting to some future day, when he should be able to throw off everything which yet separated him from Christ, and to receive baptism. We remember especially some days in 1858, in 1862 and 1864, when he appeared to be in great anguish of soul and very anxious to be baptized and would not leave the Mission without it. But though we were moved beyond measure ourselves we were obliged again and again to deny him baptism. The word of Christ became true also in him—"It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." Rejecting all Hindu ceremonies and rites of idolatry in his last illness he trusted in Christ till death very unexpectedly and suddenly overtook him. May the Lord have accepted him, though in great infirmity he was not able to conform to every thing required for entering the Church by baptism.

Though we baptized so many, there were only very few confirmed and accepted for the Lord's Table and for full membership. We had our reasons for acting thus, and can only pray the Lord to make our way more clear before us this year, that we may be able to admit as many as possible. Only 230 were accepted for full membership, so that we have now, since five have died, 1457 communicants or full Church members.

The remainder of the Report speaks of Catechists (of whom there are 14) Boarding schools, Village schools (12), Hospital and Farm. Expenditure, Rs. 23,000 Missionaries, Messrs. Batsch, Bohn, Herzog and Didlankies.

DOMESTIC OCCURRENCES.

DEATHS.

ANTHONY—Feb. 28th, at Giragum, after a long and painful illness, of disease of the lungs and liver, Mrs. Isabella Anthony, relict of the late Mr. Benjamin Anthony, Sub-Assistant Surgeon, H. H. the Nizam's service, aged 46 years, sincerely and deeply regretted.

Advertisements.

MAHABALESHWAR.

MR. P. MYATT, the House Agent, having had many years experience on these hills, undertakes the entire management of property here, purchasing, repairing, letting and building, for Rs. 50 per annum. Having charge of a great many, this small sum remunerates him.

Correspondence regarding any matter here, cheerfully attended to.

He has the following houses to sub-let:

East End, ... Rs 900
Ferne y, ... „ 350 } All furnished.
Bird's Nest, ... „ 350

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